

thus later reformation is hopefully proceeding, and the insistence on the application of Christ's religion to every relation of life is a fruit which ought to be gladly welcomed.

That our theology, intellectual gymnastics in dogmatics has led us away from a proper appreciation of the teachings of Jesus is witnessed by the fact that the cry of the prophetic souls of this age and of the most progressive part of the church universal as well, is "Back to Christ." The affairs of the world have suffered too much already from a monastic, ascetic or merely intellectual sort of religion. It needs a religion which is as practical as Christ's and which like his, leavens the society in which it exists.

Dr. Benjamin Rush once said, "He who shall introduce into public affairs the principles of primitive Christianity will change the face of the world." Hon. Carroll D. Wright, the U. S. Commissioner of Labor says, "I believe that in the adoption of the philosophy of the religion of Jesus Christ as a practical creed for the conduct of business lies the surest and speediest solution of those industrial problems which are exciting the minds of men today and are leading many to think that the crisis of government is at hand." Wm. E. Gladstone said, "Talk about questions of the day, there is but one question and that is the gospel. It can and will correct every thing needing correction." These eminent men quoted in Craft's Practical Christian Sociology, show the drift of modern Christian thought towards Jesus as the Savior of men as social beings.

The religion of the Bible is a social religion, as well as an individualistic religion. Not that society can be saved without saving the individual but that the salvation of the individual shall be much surer by making society more Christ-like.

The religion given at Sinai was a social religion, having to do in six of its commandments directly and in the other four indirectly with our relations to our fellow beings.

The theocracy was a gigantic effort to make the Hebrew state a divine society. It failed, it is true, in that respect, while its very failure prepared for Christ, (Rom. 3:23,) but the effort has made the earth a fitter place for human habitation.

The laws that compose the bulk of the Pentateuch are chiefly social laws. And the prophets are the greatest social teachers the world has ever seen with the exception of Jesus.

On every prophet's lips was heard a message that had to do with man's relations to man and the state as well as to God. The burden of prophetic teaching from Nathan to John the Baptist is,

"Repent of your sins do right with your fellowmen and with God."

In the New Testament the same emphasis is placed on conduct. Jesus ridiculed with shafts of biting scorn the religiosity of the Pharisees, who spurned all men but those of their class, whose traditions broke the commandments of God by allowing a man to give to the church in order to escape responsibility for the support of enfeebled parents, and who refused to couple religion with practical life.

Can it be doubted that Christ's attitude towards those of his days who for a pretence made long prayers and long faces and then devoured widows' houses was different from his attitude towards those of our day who professing his saving grace yet defraud their church paper of its honest dues?

Whatever emphasis has been put upon the theological side of Paul's writings, it is true that first of all Paul insisted on right living. He writes of deep theological problems—which perhaps were not so deep as we have made them—only when his disciples needed no teaching in practical conduct, or when theology might incite them to such. Theology has made salvation dependent on *intellectual assent to certain dogmas*. Christ, and sociology following Christ, makes it dependent on *right conduct towards God and our fellowmen*. Jesus said our eternal destiny would depend on whether we clothed the naked, fed the hungry and visited the sick and prisoners. James says that pure religion before God even the Father is to visit the widows and fatherless in their afflictions, and to keep himself unspotted from the world.

We ourselves judge men not by their words, but by their deeds of conduct. Loud professions may mean either zeal and a high life or the depravity of hypocrisy. We can tell which only by the fruits of their lives. Matt. 7:20. Hence, it will be found that sociology is not new, but as old as the Bible, tho not called by that name, and has been too largely unnoticed in modern times. Perhaps it might as well be said here that Christian sociology does not deal with questions of the immortality of the soul, the future life, the conditions in heaven, or in the great hereafter, but simply with man's relation to his fellowmen here in this world.

Of the two great conditions of life taught by science, heredity and environments, sociology has to do with the latter. It recognizes that many embryo Christians are lost because of bad environments. Heredity is treated under the great evangelical doctrine of regeneration.

If I can better the moral and spiritual environment of my fellow creatures and refuse to do so I am recreant to a trust

imposed by God. The Christian man and woman must be a conservator of all that is Christ-like in society, and a promoter of every reform that makes for the betterment of human conditions. If these statements are true, then it may be asked what should be the attitude of Christian ministers and members towards the questions of divorce, modern business, politics, citizenship, temperance, gambling and social purity? This must be answered in the light of Christ's conduct. As one of the sovereigns of this great country under God, each one is bound, to say something to these questions both by voice and vote or else abdicate, which is impossible so long as he is a citizen, or has not been convicted of a felony.

As a Christian he must say that our pernicious laws on divorce must yield to God's laws thereon. Without entering on the question of divorce it ought to be said, and it ought also to be allowed by Christian men, that the laws of our states on this question pregnant with the future of our church, our country and our race are ridiculous. Oklahoma offers divorce for ninety days residence and for fourteen causes, which in my humble opinion, is just thirteen more than the scriptures allow, and in every case allows re-marriage, not allowable in any case under the teachings of the New Testament.

In almost every state the divorce mill is full every session of court. And divorce with privilege of re-marriage is granted in most cases on all too trivial grounds. The ministers must fight the evil. The laymen must talk and vote against the evil. Only as the evil consequences of breaking God's eternal laws are declared will men know better, and only as votes voice the sentiments of Christian people, will those sentiments count.

What shall be our position on the modern industrial question? Competition is the law of modern industry. Its logical corollaries are, "If you don't defeat your competitor he will you." "You must deceive just a little in your advertising else your customers will buy of your rival who does." "You must cut your hands' wages because your competitor has done so." What shall we do about it? Christ says, "Therefore, whatsoever ye would that men should do to you do ye also to them likewise." Which shall we obey Christ or the god of competition? No Christian can waver on the answer.

In the war between capital and labor what should be the Christian's attitude? This, that all other solutions but Christ's Golden Rule and Law of Love must fail. Appeals to physical force or class prejudices are wrong.

Combinations of capital or labor which